

The Best Plan for MAN! WOMAN! or CHILD! Clerk! Laborer! or Financier!

to

1. Save money regularly, weekly or monthly.
or to
2. Borrow for building homes on small monthly payments.

10% Compounded semi-annually is the record of Building and Loan Associations in Texas on Savings Accounts, small or large.

6% and less is the record of net interest on loans through Texas Building and Loan Associations.

1. You can borrow enough now to build a home, if you have a lot or some cash.
2. You can start now a savings account with \$5.00 or more.

Savings on a 10 per cent interest basis compounded semi-annually, of

Monthly Savings for 120 months	Reinvested for 5 mos.	Reinvested 2nd. per.	Reinvested 3rd. per.	Reinvested 4th. per.	Amt of Investment only
\$ 5 monthly matures.....	\$1,000	\$ 2,000	\$ 4,000	\$ 8,000	\$ 600
\$10 monthly matures.....	2,000	4,000	8,000	16,000	1,200
\$25 monthly matures.....	5,000	10,000	20,000	40,000	3,000

TARRANT COUNTY BUILDING AND LOAN ASSOCIATION

Authorized Capital \$5,000,000.00

Incorporated Under the Laws of the State of Texas
209 West Eighth St. Phone Lamar 1077
Across from the W. T. Waggoner Building

OFFICERS AND DIRECTORS

J. N. WINTERS, President	W. C. STRIPLING
GEO. H. CLIFFORD, Vice President	WM. MASSIE
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toxic drug poisons the blood, until they consider the virtues of vassalage.

The popular error is that of supposing the people exist for benefit of government instead of government existing for benefit of the people. When this mental attitude is reversed, governments will be divested of their spurious divinity and we shall have rectitude of rule. This will come only with a common realization that government is not in itself an end; that government is justified only to the extent that it functions for the welfare of the governed.

Another mistake is supposing a republic necessarily is a democracy. On the contrary, many republics are among the world's worst despotisms. France and some of the Latin-American countries are excellent examples of this truth. The United States have not been without illustration of this same fact in the recent past. On the other hand, England, a monarchy, is the most nearly democratic of all nations—within her own people. This, doubtless, because she is the more economically advanced.

We find the ready activities of the revolutionary Jew at all times and in all lands, whenever and wherever wrongs call for redress and freedom needs a friend.

Agitation for social change and betterment is engendered by the very essence of the Hebrew spirit, which seeks present benefit and is not satisfied with promises of future reward.

The Jew, although not a materialist is essentially a realist, and demands the most of enjoyment that can be extracted from existence. He is a rational hedonist, and says with the Ecclesiastes: "I have found out that there is happiness in rejoicing only and in giving one's self comforts during life."

As an earnest endemionist, the Jew is for the immediate and tangible rather than for the nebulous and prospective. He is not a metaphysical speculator gambling in spiritual futures. His practical shrewdness extends to his philosophy of life, and he no more can be duped in a trade for heavenly treasures than in a deal for earthly possessions.

He does not believe in living on skimmed milk in this world for promise of cream in the next. He is pious, but practical. He is not satisfied with Jehovah's promissory note, indefinitely dated, preferring a sight-draft in payment for his devout services. He insists that reasonably early he shall realize on his assets.

The Jewish religion pertains to life here, rather than to life hereafter.

Judaism, unlike Christianity, does not content itself with the duty of man to God; it concerns itself largely with man's duty to man, and even God's duty to man.

The Jew renders unto Deity its due, but recognizes reciprocal obligations and insists that God "make good."

Israel's revolutionary spirit is exemplified in the leaders and the deeds of elder days; in Moses, earliest liberator of his people; in Amos, proponent of even-handed justice between man and man, and passionate defender of the poor; in the radical reforms of Ezra and Nehemiah; in the Maccabean warrior, when Mattathias the Hasmonean raised the standard of revolt against Syrian tyranny, and whose incredible valor prevailed over the mighty legions of Antiochus IV and restored Judean independence.

The impulse for freedom will survive in the Jewish breast as long as

the Passover festival shall commemorate the emancipation from Egyptian bondage.

Jews were the original revolutionists. Says Rabbi Rudolph I. Coffee. "Passover paved the way for the Magna Charta, the Declaration of Independence, and the French Revolution. Today, as never before, this sad world needs a new birth of freedom."

It is this revolutionary character of Judaism that challenges the Gentile Order. This challenge is responsible in part for the present virulent revival of anti-Semitism. The Jew is the champion of change, and reactionary rulers are anxious to preserve the archaic status. They dread the democracy that inevitably will be ushered in with the Jewish ideal. Hence, renewed oppressions and suppressions, persecutions and executions.

The Jew is an intense individualist and a passionate libertarian, his very dogma of Divinity buttressing his belief in the equality of man inasmuch as the power to rule belongs alone to his Lord; yet even against Yahweh has he ever proclaimed his free-will without fear.

His Holy Trinity is justice, equality, liberty. Equality he emphasizes, and quotes Theodore Parker: "Democracy doesn't mean, 'I'm as good as you are,' but, 'You're as good as I am.'"

Because the mind of the Jew is conservative and constructive, a disorganized and impoverished world has sore need of his services and sore need of his services and cries out for his help.

None other can meet the demands of the day. Co-ordination of effort is the essential requirement. All other peoples are distracted by dissensions, embittered by enmities, torn by jealousies, estranged by betrayals, segregated by selfishness, divided by distrust. Innumerable heterogeneous groups are discordantly striving for diverse and conflicting interests, and the result is hopeless confusion. Confidence and co-operation are impossible. Opposition is the order of the hour. The Jewish race, as the only race with an identity of ideals working toward a common purpose, is the only race capable of concerted action.

In this day of disorganization, to this spiritually organized minority, this compact social unit, this cohesive group imbued with an inherited spirit of co-operation, must fall the major task in the mighty work of social reconstruction.

To this unprecedented undertaking the Jew will bring his instinct for freedom, his dominating sense of justice, his spirit of exact equity, his libertarian principles, his earnestness and sincerity and sagacity and his rule for fulfillment of obligations besides a vast clarity of vision, a genius for organization, an unequalled administrative ability, the faculties of order and control, limitless enterprise, persistency of purpose, an indomitable industry.

From the fierce fires of his long persecution the Jew emerges purged of the baser passions, clean of animosity, bereft of all bitterness, without impulse for reprisal, desiring only the good of those who have despitely used him.

Without exclusive nationality, he has no national selfishness to serve, no international enmities to satisfy, no governmental advantages to gain, no land-lust to appease, no greed for market monopoly to gratify, no in-

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